the Lenape in dealings with other tribes and was entrusted with the protection of the tribal bag of records or mementoes. Interestingly enough, succession to this post was only partially hereditary, being the result of selection by the chiefs of the other two divisions from within a certain prescribed range of the male relatives of the old chief. Any chief might be deposed for improper or incompetent handling of affairs (Ruttenber, pp. 47-48; Harrington, 1913, p. 211; Heckewelder, 1881, pp. 107-11; Zeisberger, 1910, pp. 93-95). 622

Use of pictographic symbols and colored wampum to express meaning were two methods by which the chief could communicate with the bands in tangible form [11] (Heckewelder, 1881, pp. 109 and 130-31). One author also credits them with a special language used only in wartime to prevent their enemies from understanding their communications (Lindstrom, p. 204). [212 198]

War

The powers of civil government were suspended in time of war and direction fell into the hands of the "captains", as they were usually called by the old writers. Little was written of Lenape customs in warfare during the early colonial period when most of the Delaware wars were against other tribes and seldom against the white settlers. The following section based on eighteenth century material is inserted th give a more complete picture of Delaware life rather than for comparative purposes. 721 648

The position of captain was achieved through leading several successful missions against enemy forces; that is, missions in which greater amounts of goods, prisoners and scalps were brought back than were lost. Most frequently, boys who aimed at the achievement of this status did so as the result of an adolescent vision. Those who succeeded were usually those who had had such a vision, which is not surprising as they would be likely to be fortified with greater assurance and more assiduous training (Ziesberger, 1910, p. 101; Loskiel, p. 142). 726

A chief could not declare war without the unanimous consent of his warrior chiefs; if they were unanimous in favoring war, he could not refuse to "accept the hatchet" (Loskiel, p. 144; Ruttenber, p. 48; Ziesberger, 1910, p. 98). Peace, on the other hand, could only be made effective by the chief whose decision in this matter had to be accepted by the warriors. 721

War, according to a partisan of the Delawares, was declared as a result of other tribes hunting in their territory, murder of a member of their tribe by an outsider, or robbery from a Delaware camp (Heckewelder, 1831, p. 175). Add to these causes the desire to confiscate property of other tribes for glory, and the list would be more complete (Loskiel, p. 143).

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CHAPTER XIII.

Concerning the Language of the American Savage People.

There is not much in particular to write about this, except that it is a poor language,[1] that a word may have many meanings, yet is spoken with a high pronunciation. As for instance when the savage says: *Ita kire*, that is to say, God's peace, welcome, how are you? *kire*, thou; *nir*, I; *tanckomen kire*, whence comest thou? *kecko hatte mârrama*, what hast thou to sell? *punck*, powder; *aruns*, lead; *pickon*, gun; *makirick pickon*, a cannon or a large gun; *orit kire*, thou art beautiful and handsome; *mâkij*, yes indeed; *kicksj ita*, that's so; *nittappe kire*, thou art my good friend; *sewan*, money; *pââhra*, God; *manitto*, the evil one.[2]

Besides this we may also observe [something about the language] by the savage words and names, both here in the relation concerning New Sweden as well as from the map of New Sweden, whose lands, islands and creeks are all given and designated in the Indian language. Besides this these Indians or savage people are so clever, that when they see and observe that they have any dispute[3] with any of the surrounding nations, then he who is sachem or chief calls together all his people and instructs them saying: "Now we have

[1] *Ett fattigt sprâk*, not rich in words. This erroneous opinion has often been expressed even by modern writers. Cf. *Doc.*, I, 281.
[2] Cf. Campanius, *Cate;* Holm, *Kort Beskrifning*, 144 ff.
[3] *Någon fiensskap*, really enmity, warfare.

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198 enemies of that or that nation, therefore we must
648 make up a new language. This is now hereafter to be called thus and that this, so that our enemies who understand our language, used up to this time, may not be able to find out in the present times of war, what we have in mind to carry on against them; which none of our Renappi dare on pain of death disclose to our enemies;[4] and from this we can observe what a strong memory they have, that those who are neither able to read or write, are able to memorize such a lot in a hurry.[5]

[4] It appears from this that the Indian had a kind of code language. Cf. Hodge, *Handbook*, II, 567 ff. See also *Doc.*, I, 281.

[5] "Their Braines are quick, their hands,
Their feet, their tongues, their eyes;
God may fit objects in his time,
To those quicke faculties."
Williams, *Key*, 43.